



Assessment of Perceived Discrimination and Self-esteem Among Students of Manjo Ethnic Background in Schools and Colleges of Bonga Town

Aklilu Ayele Haile; Getachew Roba Agegneu

Department of Psychology; College of Social Science and Humanities, Bonga University, Ethiopia

Email: robagetachew@gmail.com

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Abstract

The objective of this study was assessing perceived discrimination and self-esteem among Manjo students. Descriptive and co-relational survey design was employed to investigate the issues. One hundred twelve students from schools and college were included on the principles of comprehensive sampling for institutions and snowball sampling for participants. Data was collected using close ended questionnaire and semi-structured interview guides. The collected data was analyzed using percentage, mean, Pearson correlation, independent test, and one-way ANOVA for quantitative information while thematic analysis was used for qualitative information. The results show that a) there was significant variation on mean self-esteem across different grade levels ($F(2, 109) = 11.68$ at $P < 0.05$), and age groups ($F(2, 109) = 35.00$ at $p < 0.05$), b) SE has significant positive relation with age ($r = .588$), grade level ($r = .740$), SES ($r = .419$), and PD ($r = 0.26$), c) there was no mean variation between male and female participants in SE ($t(110) = 1.33$, $P > 0.05$) and PD ($t(110) = -0.598$, $P > 0.05$).

Nearly all respondents (95.5%) believed that they are socially discriminated by non-Manjo people both inside and outside the school compound which includes disgrace, segregation, neglect, mock, receiving negative ethnic proverbs, insult, discouragement, being called by nick name, physical abuse, harassment, and beat were found as major discriminative behaviors frequently faced. Also, respondents (91%) perceive that they are socially discriminated because of being a member Manjo ethnic group which is given unjustified negative stereotypes. On the basis of findings and discussions, it is concluded that social discrimination still exists in the area mainly caused by shared stereotype and prejudice. Finally, on the basis of findings and conclusions implications for future directions on alleviating the existing situations are forwarded.

Keywords: *Perceived Discrimination; Self-Esteem; Caste System and Manjo*

1. Introduction

Discrimination implies actual behavior towards members of another group. It resulted from stereotype and prejudicial attitude and treatment of an individual based solely on their membership in a certain group or category. It involves also excluding or restricting members of one group from

opportunities that are available to other groups. Discriminatory behaviors take many forms, but they all involve some form of exclusion or rejection (Alramiah and Hewston, 2010; Franzoi, 2000).

Discrimination which is unequal treatment of persons or group of people for unjustified reason holds different appearances. However, among the types of discrimination most frequently reported across the world involves racial and ethnic discrimination, gender discrimination, age discrimination, caste discrimination, sexual orientation discrimination, language discrimination, religious discrimination, employment discrimination and etc. The reported magnitude and social and psychological impacts of each type of discrimination on individual and group of people may vary across different countries. For instance, gender discrimination is commonly observed in Asian and African countries but sexual orientation discrimination is regularly reported in Arab countries where people are penalized while found as suspect and convicted as homosexual (Eccleston and Major, 2006).

Findings of various studies undertaken on different minority groups from corner to corner (for instance Latino ethnic minority groups in USA, Dalit people in India, Bethe Israel community in Ethiopia, Portuguese immigrants in USA, Russian immigrant adolescents in Finland and etc) reported frequently their experience of discrimination and this is mostly associated with different social and psychological problems (Harris and Rowley, 2007; Mellor et al., 2008; and Panchana deswaran and Dawson, 2011).

The practice of social discrimination is unjust and is made on members of specific social groups due to the fact of being part of certain community members that carry out occupations for instance; hunter, tanner, black smith, weavers, bards and potters which are seen as miniature and disregarded by upper class societies. When present with evidence different researchers in their studies found that minority groups found in Ethiopia (for example Bethe Israel in northern Ethiopia, Woito in Amhara region, Manjos and Manas in Kaffa zone and in Sheka zone, Mana in Wolayita and Dawro have gone through social discrimination from dominant groups (Birhane, 2006; Gezahegn, 2003; Pankhurst, 1999; Sayuri, 2008).

Manjo ethnic groups are social group found in southern Ethiopia. As per the previous ethnographic researchers, Manjo social groups have undergone through experience of social discrimination from dominant groups and led a marginalized life. These groups found Kaffa zone which is under Southern Nations, Nationalities and Peoples' Regional State (SNNPRS). The Manjo reside in all ten woredas which make up the Kaffa zone (Lange, 1982; Sayuri, 2008).

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pottery, and tanners (Manno). In this hierarchy the Manjo were commonly referred to as hunters, given the lowest status equal only to slaves. Though the kingdom had totally been wiped out under the Derg regime, however the discrimination against Manjo ethnic group still remain existed in the area (Action Aid Ethiopia, 2008; Freeman and Pankhurst, 1999; Gezagn, 2003; Lange, 1982, and Sayuri, 2008). While exploring the social problems of Manjos' previous research depicted that the Manjos are socially discriminated against in everyday life by the dominant Kafecho people where social discrimination is especially noticeable on occasions in the social life of the Manjo and the Kaffa, such as at greetings, at mealtime, in communal labor, in the choice of spouses, the location of burial grounds, community participation etc. Consequently this ethnic group set their life in motion of the segregation leading unstable life in out casted areas (Action Aid Ethiopia, 2008; Ahmed, 2009; Freeman and Pankhurst, 1999; Dagmawi, 2010; Gezagn, 2003; Lange, 1982, and Sayuri, 2008).

Self-esteem is a psychological variable that involves a person's evaluation or judgment of his or her characteristics, abilities strengths and weaknesses. On the other way self-esteem is the value that an individual give for his or her self which develops in the process of interacting with environment. Many social psychologists asserted that perceived discrimination could decrease the personal self-esteem (global self-esteem) of the victimized individual or group of people. Thus, various social scientists and social psychologists confirmed the existence of negative correlation between self-esteem and perceived discrimination (Alramiah and Hewston, 2010; Panchanadeswaran and Dawson, 2011; Felix, 2006; and Wong and Eccles, 2003).

Research results show that perceived discrimination was associated with decreased level of self-esteem. While narrating the problem, researchers have also indicated that perceived discrimination could predict the mental wellbeing including the lower level of self-esteem (Felix, 2006; Kessler, 2006; Major, et al 2007; Wong and Eccles, 2003).

Despite, sources on presence of prejudice and discrimination against Manjo ethnic minorities documented, research investigating directly how these minority groups perceive whether they are being discriminated or not is inadequate as far as the researcher's knowledge is concerned.

Hence, it is vital to assess the perception of Manjo students on social discrimination in one angle and its relation with their self-esteem on the other angle. In line with this, the study attempted to answer the following questions;

- Ψ How do the students of Manjo ethnic group perceive the fairness of social treatment received from non-Manjo people?
- Ψ What are the major discriminative behaviors perceived and reported by Manjo ethnic students?
- Ψ What are perceived causes and sources social of discrimination?
- Ψ What is the association between selected demographic variables (age, educational level, and socio-economic status) and self-esteem of Manjo ethnic students?
- Ψ Is there a relation between self-esteem and perceived discrimination?

2. Methodology

In this study descriptive and correlation survey design was used. Hence, qualitative and quantitative methods were employed in the study. The target populations of this study were students of Manjo ethnic background attaining the regular education in different schools (primary, secondary and college levels). The study was carried out at the schools found in Bonga town and around Bonga.

Hence, Bonga is located southwestern Ethiopia at $7.28^{\circ}66'N$ and $36.23^{\circ}48'E$ and an altitude of 1529 meter above sea level. Bonga town is located 460 km Southwest of Addis Ababa and 105 km from Jimma town.

Non-probability sampling technique was used to obtain the research participants from the population. Primarily the researcher has gathered the information on the areas that contain relatively a greater number of Manjo students.

After identifying the schools as study area target participants were included to the sample using snowball sampling. This technique is preferred because there was no specific documented data on number of Manjo children and it was impossible to identify them.

In relation to this to gather data the researcher employed Self- esteem inventory (SEI), Perceived Discrimination inventory (PDI) and interview guide. After the data was collected, data entry and analysis were done using Statistical Package for Social Sciences (SPSS) version 20.

Independent t-test was used to see mean variation in self-esteem and some selected variables; it has been also used to see mean variation in perceived discrimination across male and female. One-way ANOVA was used to determine mean difference in self-esteem across grade level, and age groups. The data obtained from semi structured interview was analyzed qualitatively by using transcription of words thematically. Pseudo names were used while narrating the informants' response.

Ethical clearance was obtained from research ethics committees of Addis Ababa University College of Education and Behavioral Science. Hence, the letter of permission for this study was obtained from the Kaffa zone Education office and Bonga town Education office. The purpose and importance of the study were clearly explained by the investigator to the participants. A written informed consent was obtained from each participant. Participant's participation was based on voluntary and they can withdraw from the study at any time. Participants were assured of confidentiality and were also informed that the interview could in no way assist them.

3. Result

The results obtained through semi structured interview from six participants revealed that the practice of social discrimination is still on forward steps. The kinds of manifestation and social discrimination targeting Manjo community are still observed, in local areas. It is all rounded attack which is not limited to a single factor and limiting individual or social units from one occasion, rather it is discriminating individuals from all line of life.

Hence the result of interview presents despite the fact that social segregation and stigmatization was nearly to abolish during past decades, by now it is reviving in fastest rate. The finding reported that discrimination on person by reason of their birth in certain social group remain enormous.

In local areas people are organized based on their ethnic distinction where it is not as easy as town to penetrate inside them or to live in the neighborhoods. Because in the areas every person knows and be known by others of his social history, economic background, ethnic background, occupational status etc.

A boy of 18 years who brought up in *Nuga* village, which is an area covered by forest, where he lived with his parents for a long period of time and still found presents his drastic memory of discrimination in the following manner;

“I was born in the forest called ‘chonga’ which is far 5 to 8 KM from ‘Mera’ town. It is obvious that we do not have daily fixed income. It depends based on the amount of firewood and charcoal we burned and sold after moving down to ‘Bonga’. It is not new for me to stay for a longer time without food but it is not a sign of brave, it is due to lack of opportunity. The worst day I spent is when there is full-day time education, where if I spent much time in school, I will not have anything to eat. Beside this, though I have money in my pocket I could not be allowed to buy and eat foods with my own money because homes are reserved for non-Manjo people only. In the area of my birth place people differs /identify with one another by clan and generation history. When I come to me, they know me very well as I belongs to Manjo ethnicity. To live in this area is miserable. If I take grain to market in order to sell nobody could purchase me. They start to talk about me in every direction”,

The above statement briefly provided the severity of social discrimination in the area. In the rural areas proportion of multi ethnic and clan population is quite small, rather the settlement is mostly with closure to similar back ground. Kere is 17 years old who lives in Sheraqeja *village* shared her experiences of discrimination she faced in past events with pessimistic and depressing tone;

“I sometimes develop feeling of denial while I come back to recall the social stigma and discrimination which I face while I were in ‘wushwush’ rural kebele’s before I came to settle with my families in ‘Sheraqeja’ which is a village found in the nearby of the town. I lost personal respect and usually received inhumane insults from non-Manjo children; I have never been seen as God creature with full characters that is present for all human, thinking me as sub human. It is the routine for sun to raise and set yet the day and night was dark for me. Consequently, I used to blame God why not he gives me light of social freedom”.

The result of interview shows that the practice of discrimination is still observed in town of Bonga, though not as much Manjo students face a problem as in the rural localities. Some people would like to express discriminative action because of the only reasons of carrying charcoal and firewood through the town Bonga. For example, some Non-Manjo people forbid Manjo’s not to enter and use services like tea or meals. These respondents also disclosed that non-Manjo people are not even willing to stand on the side of them. The weight of problem is great when it comes from Manjo peer groups. Areng is 18 years old girl who lives in Bonga town; she shared her wounded experience in school as follows

“The problem of social discrimination and segregation is notonly manifested in the rural area but also found in town where still I live in. The problem that I mostly face is from non-Manjo children. I feel uncomfortable when there is no teacher in the classroom, during break time and the time I back to home. In my class no students make me suffer more like one of the tall and fat boys. He always organizes groups on the street and they sing a song turn by turn “Aaddee bushoo”my nickname repeatedly. This means the son of hunters, and the contents of the words, the poem, and the song shows how much I am very horrible and nasty in the eye of them”.

Table 1: Perceived causes for experiencing discrimination

Perceived causes	Frequency	%
Poor economic status	13	11.6
Physical appearance	22	19.6
Eating habit	19	17.0
Religion	4	3.6
Simply being a Manjo person	102	91.1
Other	2	1.78

The distributions of perceived causes of discrimination show that nearly all participants (91.1%) believe that they face social discrimination only because of belonging to Manjo ethnic group than any other reasons. However other reasons are also presented by respondents. In second rank (but few in number) 19.6% of participants respond that the existed difference of physical appearance is cause for discrimination. Eating habit, poor economic status, religion, and others (17.0%, 11.6% 3.6% and 1.78) are among the listed perceived reasons of discrimination in descending order.

Table 2: Major Areas (places that participants perceive the social discrimination (n=112)

Places	Frequency	%
In the school	87	77.7
On the roads	75	67
In Markets	74	66.1
Restaurant, bar shops	84	75
Religious places	45	40.2

As it is depicted in the above table the data presents frequency of respondents' experience of social discrimination in accordance to major places where discrimination takes place. Accordingly, the result shows that among various places of discrimination, the school is reported as main place of experiencing discrimination (77.7%). In second rank, participants have indicated that restaurant, bar and other service place are major area of discrimination (75%). Thirdly roads and market places are indicated as major places of discrimination with slightly little variation of 67% and 66.1% respectively.

Table 3: Occasions where you experience social discrimination inside the school (n=112)

Occasion	No.	%
in the class room	87	77.7
during break time	94	83.9
on flag ceremony	40	35.7
In the library	15	13.4
when doing group works	107	95.5
Others	6	5.4

The above table depicts responses of participant's perceived occasions/ time of experiencing discrimination. From the total participants, majorities (95.5%) respond that they experience social discrimination when grouped with non- Manjo students to do different activities like home works and assignments. The break time and class room are indicated as an occasion where they experience social discrimination (83.9% and 77.7% respectively) next to the first one. On fourth and fifth ranks flag ceremony and the library are indicated as an occasion where respondents experience social

discrimination (35.7% and 13.4 respectively). Finally, few respondents said that (5.4%) there are other occasions of discrimination in additions to the aforementioned junctures. Result of the interview disclosed that Manjo students face social discrimination in the school on different time and places in and outside the class room.

Table 4: Participants perceived sources of social discrimination

Sources of discrimination	No.	%
Youngsters (age mates)	99	88.4
Adult age groups	22	19.6
From all age groups of non-Manjo people	41	36.6

As indicated from the above participant's response on age groups of non-Manjo people which they believe are frequently discriminating them. Accordingly, the analysis of frequency shows that majority respondents (88.4%) reported as they are socially discriminated by young groups of non-Manjo people. However, 36% participants perceive that they are frequently discriminated by all Non-Manjo people regardless of age differences. Conversely 19.6% respondents respond that they experience social discrimination from adult age group of non-Manjo people.

Table 5: Result of t-test on perceived discrimination between male and female respondents

Variable	Gender	N	Mean	SD	T	df	Sig. (2- tailed)
Perceived Discrimination	Male	69	78.22	22.763	-0.598	110	0.551
	Female	43	80.70	18.804			

* Not significant at 0.05 level

The statistical analysis in the above table 4.8 shows that there is no statistically significant difference between male and females in PD at 0.05 alpha levels. The mean PD of male and female respondents is found to be 78.2, and 80.7 respectively with small standard deviation at df 110. This signifies that, though small variation of mean exists between the two groups (male and female) there is no statistically significant difference. Generally, the result of above table shows that both male and female Manjo students perceive discrimination above the expected mean, which in turn mean that regardless of gender differences both male and female students highly perceive as they are socially discriminated.

Table 6: Correlation between Self-esteem and demographic variables (n= 112)

	Demographic variables	Correlation coefficient	Sig. (2- tailed)
Self- esteem	Age	.588(**)	.000
	SES	.740(**)	.000
	Educational level	.419(**)	.000

**Significant at the 0.01 level (2-tailed).

One of the basic research questions of the study was to check whether there exists relationship between selected demographic variables (age, socio- economic status and educational level) and self-esteem. To identify direction of the relationship the researcher used Pearson correlation coefficient method of analysis. The demonstration of the above table 8 can absolutely enables us to answer the main

question of the study. As it is depicted in above table clearly the correlation result indicated that there is statistically significant relation between self-esteem and selected demographic variables.

As shown in table 6 an investigation of correlation between self-esteem and age disclose that there is 99% statistically significant relation between self-esteem and age. In other words, there was statistically significant positive correlation between self-esteem and age ($r = .58$ at $P < 0.01$). This implies that self-esteem increases as age increases during adolescent period. An examination of Pearson product moment correlation between self-esteem and socioeconomic status also revealed that there is statistically significant positive correlation between self-esteem and socioeconomic status ($r = .74$ at $P < 0.01$). The result pointed out that self-esteem increase as socio economic status increases. Finally, the correlation test between self-esteem and educational level present that there was statistically significant positive correlation between self-esteem and educational levels ($r = .419$ at $P < 0.01$). This entails that as educational level increases the self-esteem also increases. Generally speaking, the Pearson product moment correlation of self-esteem with selected demographic variables found that self-esteem is significantly and positively correlated with entire selected demographic variable.

Table 7: Data and t-test result of self-esteem of Manjo Boys and Girls (n=112)

Variable	Gender	N	Mean	SD	t	df	Sig. (2- tailed)
Self- esteem	Male	69	55.55	14.950	1.33	110	.186
	Female	43	51.35	18.197			

*Not Significant at 0.05 levels

As shown in table 4.10 the mean of male student's self-esteem out way the mean of female MS at df of 110. However, the existence of little differences of on both genders does not create any significant difference. Thus, the result shows that there is no statistically significant difference detected across both male and female students with regard to self-esteem at level of 0.05. Finding depicted that the self-esteem of both sexes lies above expected mean but there is no statistically significant difference observed difference existed.

Table 8: The correlation of self-esteem and perceived discrimination

	Self-esteem	Sig. (2-tailed)
Perceived Discrimination	-.210(*)	.026

* Significant at the 0.05 level (2-tailed)

The above table has addressed to the question which is designed at the very beginning of this research work. Or it can be explained us the main objective of this study. Hence an examination of Pearson product moment correlation between self-esteem and perceived discrimination revealed that there was statistically significant relation between self-esteem and perceived discrimination ($p < 0.05$). The result depicted that there is statistically significant negative association between perceived discrimination and self-esteem ($r = -.210$, at $P < 0.05$). The result implies that self-esteem decreases as the level of perceived discrimination is increased.

4. Discussion

In line of this study Sayuri (2008) has indicated various stereotypic views given to Manjo ethnic groups. This in turn served as causes for discrimination; these are; eating habits:

“Non-Manjo people assume that Manjo eat ‘unclean’ and ‘filthy’ food. This includes the meat of religiously prohibited animals such as savanna monkey, baboon, colobus, wild boar, dead animals and also ‘dirty’ food.

The second stereotype is physical appearance in which non-Manjo people say the Manjo are short in height and their hair strongly curled, their noses are low and wide the Manjo do not care about their hygiene. The Manjo do not wash their bodies and clothes, and so, give off an unpleasant smell, in some cases caused by a skin disease. The third one is regarding morality where non-Manjo people think that the Manjo are wicked and are liars, not interested in education, and are ignorant and lazy and lack a sense of morality” P.301.

Gezahgn (2003) in his ethnographic research on Manjo people in some selected kebele found that the traditional unjust treatment and social discrimination is practiced by Non-Manjo ethnic groups. Manjo are marginal groups found in Kaffa zone and are excluded from education, economic and political participation in the zone.

Generally speaking, the present finding revealed that Manjo students perceive that the causes of discrimination against them is due to belonging to Manjo ethnic group. They reported that all reasons provided by discriminating group do not really exist. Similar result was reported by Sayuri, 2008; and Dagmawi, 2005; Gezahgn, 2003; in their study on Manjo people have asserted the given reason mostly provided by non-Manjo people for social discrimination was not observed on Manjo people. They further elaborated that there are no unique practices made by Manjo which would likely lead to social discrimination, rather the discrimination is practiced on the ground of blinded stereotype.

The study found that restaurants bars, shops and other service delivery places, roads, market and schools are identified as the major perceived places of discrimination. Outside the school they perceive existing social discrimination. For instance, in restaurants and mead houses they have reported as they receive poor treatment, unable to share eating or drinking materials with Non-Manjo, ethnic insults, using the dehumanizing words, emotional harassment. Even it is impossible to assume enter to the restaurants and mead houses in the local kebele's. The result of qualitative study also has shown that Manjo students have reported as non-Manjo people assume them as unholy and unclean person. Sayuri, (2008) in her ethnographic study on social discrimination against Manjo people has stated the result of her observation as follows;

“Some Non-Manjo people refuse to allow a Manjo to enter their house. In many cases, the Manjo are requested to sit on an ‘ensete’ leaf or a beehive box placed outside. Even if, by chance, a Manjo is permitted to enter the house of non-Manjo, his or her seat will be near the entrance. Of course, the Kaffa never enter the Manjo’s house. Rather, if they are neighbors, the non-Manjo’s only looked inside the Manjo’s house from the doorway. It is quite common for a Manjo to be prohibited to enter to local restaurants.

The result was consistent with previous study made by Dagmawi, (2005) and Sayuri, (2008). In their ethnos historical study, they found that Manjo people face social discrimination in villages, schools, in markets, and service delivery areas like hotels and shops. Even in markets non-Manjo could not buy products for eating purposes.

The finding of present study disclosed that Manjo students face discrimination in day to day events. In the school Manjo students perceive discriminated and excluded from play, games, participation and even in the classroom they experience discrimination from class mates where non-Manjo students unwilling to sit and share desks, to do group works and assignments. The social discrimination frequently happens to students inside the school in different occasions like in the flag ceremony, in the classroom, during the break time etc. have been reported by participants. Majority of them (95.5) perceive that potential place of discrimination is classroom where teachers give them group works and assignments that could be done in collaboration with others. But non-Manjo students are not willing to combine Manjo students in their group consequently they do alone. Similarly, the result of qualitative analysis show that the worst time when Manjo students perceive social discrimination is during the time when they are arranged (grouped) with non Manjo students to accomplish activities when the class remain free without the teacher there, they face social discrimination from class mates.

Ahmed, (2009) in his study entitled as educational challenges of Manjo ethnic students has found that Manjo students face social discrimination in the school compound, therefore Manjo students Obligated to drop out from school. Ahmed, (2009) in his in-depth interview has revealed that Manjo students are socially and economically poor, come to school after long travel from far area, and are experienced social discrimination in the class room and outside the class room.

Dagmawi, (2005) has also indicated that Manjo people are socially segregated and stigmatized segment of societies. They are socially and economically disadvantaged and lead their subsistent life by burning charcoal and collecting fire wood and selling to town. Majority of them lead their life in out casted areas that are mostly surrounded by jungle forests. The present result shows that majority of respondents (88.4%) perceive social discrimination from youngster age than the elders. This might be the age and developmental stages of respondents, and the frequency of interaction. Similar result was reported by Ahmed, (2009) and Action aid Ethiopia (2008).

The demographic variables incorporated in present study were participant's age, educational level and socio-economic status. Thus, concerning the relation of self-esteem and age, an examination of Pearson product moment correlation revealed that there was statistically significant positive relation between self-esteem and age. The result implied that as the age of adolescents increases the self-esteem too also increases.

This result is consistent with previous studies. In line with this Efrem, (1999) in his studies, on relation of parenting style self-esteem and academic achievement has stated that an increase in self-esteem is positively associated with an increase in age among adolescents. However present study has found the contradicting result with other's findings. For instance, Belay, (2010) has discussed that self-esteem and age are negatively associated. Which means where as an age of a person increases (from adolescent to adult hood), the self-esteem begins to decrease. However, Belay has quoted this finding among participants found in early and middle adult hood stages.

This positive association might be by the fact the stage of adolescence is period of identity achievement, feeling autonomous, and acquiring physical strength that enable young boys and girls to have a control over things. This might inurn increases their self-esteem.

An investigation of Pearson product moment correlation also disclosed that there was statistically significant positive association between self-esteem and educational level. The result entails that self-esteem increase along with an increasing educational level (status). The result of present study concerning relation of self-esteem and educational level is consistent with previous studies. In support

of present result Rhodes et al., (2004) has indicated that person with higher level of education have higher level of self-esteem than those with lower educational background.

Belay (2010) in his study on relation of self-esteem and perceived adequacy of social support among adults also has found that self-esteem and educational status are significantly and positively associated. He further elaborated that as one move from lower (illiterate) educational status to higher educational level the level of self-esteem also increases in line of educational status. Similar result was report by Bachman and O'Malley (2010) they found that educational achievement and self-esteem is positively correlated. Similar findings were reported by other western researchers (Rhodes, et.al (2004). The finding of positive association between self-esteem and educational level might be due to the fact that an increase in educational level paves the ways for exposure to new information, technology, knowledge, attitude etc. and this in turn may possibly foster the self-esteem.

Concerning the relationship between self-esteem and socio-economic status, an investigation of Pearson product moment correlation uncovered that there was statistically significant positive correlation between self-esteem and socio- economic status. The result implies that self-increases along with the increasing (improving) socio-economic status. The result is consistent with earlier findings. In supporting the present study different researchers such as Bachman and O'Malley(2010)have disclosed that socio-economic status of youths whose parents are affluent and college education are more likely to have high self-esteem. Likewise, Salsali (2003) has discussed that social class and self-esteem are significantly related. Similarly, various researchers, who carried out studies on different ethnic minorities and occupational minorities, had found the positive association between self-esteem and socio-economic status. Present result is also consistent with findings by Felix, (2006).

The positive association could possibly be linked to the fact that socially discriminated and stigmatized segment of societies are socially and economically disadvantaged. Thus, they could not have appreciable income social prestige and are not better educated. Growing in such environment will not foster the positive personality development physical and mental health including self-esteem.

However, the result of present study is contradicting with prior findings. For instance, Campbell, (1984) sated that there is no existing significant trends between self-esteem and socio-economic status. Kasahun (2007)in his study on self-esteem and academic achievement among hearing impaired students in selected schools and has found zero correlation between self-esteem and socio-economic status. This means that there is no relationship between self-esteem and socio-economic status. He used three indices (education, income and occupation) to measure the socio-economic status of his research participants. The inconsistency of this result with present study might be due to the nature of research participants and the indices employed to measure socio-economic status.

An investigation of Pearson product moment correlation between self-esteem and perceived discrimination revealed that there was statistically significant negative association between perceived discrimination and self- esteem ($r = .210$, at $P < 0.05$). The result mean that self-esteem decreases as the level of perceived discrimination is increased.

This finding is consistent with the result of previously undertaken social psychological and sociological researches. Several previous research results support the present result. Aligned with this, Hashim, Pamela Dan and Allen (1995) among a sample of more than 5,000 immigrant children found that perceived discrimination was significantly associated with decreased self- esteem. Similarly, Andrew and Virginia (2010) found that there is positive connection between perception of discrimination and self-esteem. They stated that *being mistreated because of membership in a social group may be painful and may be reflected in their self- esteem*. In their study on immigrants from Asia Latin America and Africa to United States they found that immigrants from Africa and Asia

to United States feel that they are discriminated. They farther stated that this perceived discrimination is significantly predicted higher level of depression and lower and self-esteem.

Smith and Mackie, (2007) discussed that positive discrimination in favor of one's own group results in a relative increase in self-esteem however; an anticipation of negative discrimination or prejudice decreases the self-esteem. Wong, Eccles and Sameroff,(2003) has indicated that Young children who are teased or picked on by their peers at school are more likely to do poorly in school, have low self-esteem and feel lonely than are children who are not so victimized. There is also an increased probability for negative psychosocial outcomes when adolescents feel that their peers do not respect or care about them as individual. The supportive results are reported by other researchers (Harris, Rowley, Kurtz and Valrie 2007; Panchanadeswaran, S, S, S and Dawson, 2011; Million and Lerner 2003).

The significant negative association between self-esteem and perceived discrimination might be related to the fact that the development of positive self- esteem is influenced by the immediate social environment. Human beings are acutely responsive to how and what other people perceive evaluate and feel about them. Negative reactions from others affect the quality of life satisfaction and self-esteem. Behavioral scientists have documented that positive responses from others foster local and physical well-being where as long term exposure to negative reaction is associated with poor physical and psychological wellbeing including self-esteem Studies of ethnic discrimination suggest that such discrimination acts as a stressor, consistently reporting an inverse relationship between the experience of ethnic discrimination and variables such as life satisfaction , general happiness and self-esteem (William and Rumbaut, 1991; Andrew and Virginia, 2010).

The present finding however, has revealed the contradicting result with other researchers which are done by western researchers. For instance, Brandescombe and Schmitt (2002) argued that perceiving discrimination may sustain one's self-esteem. Attributing negative feedback to discrimination acts as a mechanism for protecting self-esteem in the face of failure.

Major, Cheryl, Kaiser, O'Brien and McCoy, (2007) found that perceived discrimination against the in group when manipulated experimentally, was unrelated to personal self-esteem overall for certain groups. By using Zero- order correlations among measures they revealed no overall relationship between perceptions of discrimination against one's self-esteem. Similar result was reported by Moradi and Subich (2004) found that there is no significant direct relation between perceived discrimination and self-esteem with samples of primary white women and African-American women and men. The inconsistency of present study with these findings might be associated to the nature of discrimination the research participants faced and might be due to difference in measures of perceived discrimination and self-esteem.

Conclusion

The following conclusions are made based on the objective of the study;

Nearly all of respondents (95.5%) perceive that they are socially discriminated in the form of disgrace(91.1%), segregation (93%), neglect (90.2%), mock (86%), receiving negative ethnic proverbs (56.3), insult (87.5%), discouragement (73.2%), being called by nick name (63.4%), physical abuse (57.1%), harassment (83%), and beat (73.2%. Most of the participants (85%) perceive that they face social discrimination from the age mates and youngsters.

An investigation of independent sample t-test revealed that there was no statistically significant difference in self-esteem between Male and female Manjo ethnic students ($t(110) = 1.33, P > 0.05$). Which might imply similarity of environmental exposure and social interaction. An investigation of independent sample t-test found that there was no statistically significant variation in perceiving discrimination across male and female Manjo students ($t(110) = -0.598, P > 0.05$). This implies that discrimination is not based on sex; rather it is based on ground of Manjo person.

The statistical analysis of Pearson product moment correlation found that there was statistically significant positive association between self-esteem and some selected demographic characteristics (age, grade level and socio-economic status $r = .588, r = .740, r = .419$ respectively). This implies age, education, and socio-economic status are determinant factors of self-esteem.

An examination of one way ANOVA found that there was statistically significant variation in self-esteem among different age groups ($F(2, 109) = 35.00$ at $p < 0.05$) and educational levels (grade levels) ($F(2, 109) = 11.68$ at $P < 0.05$) that encompass primary, senior secondary, and college education levels. This implies that age and are factors to determine (enhance) self-esteem.

An investigation of person product moment correlation found that there was statistically significant negative association between self-esteem and perceived discrimination (-0.210). The result implies that the level of self-esteem decreases as the level of perceived discrimination increases. This implies that perceived discrimination is a factor that reduces the personal-self-esteem of the victims.

Recommendations

Based on the finding of the study the following points are forwarded for recommendations of future directions.

1. As the result of the study has pointed out that study participants (students of Manjo ethnic students) has reported that they feel as socially discriminated from the dominant non-Manjo people in and outside the school. Hence the former experience by government and non-governmental organizations (for instance action aid Ethiopia) should be expanded to this victim of social discrimination to alleviate the discriminations;
2. The integration of minority ethnic groups should be incorporated when designing and implementing policy and programs at regional and zonal level.
3. Different awareness creation and briefing programs should be designed in local levels, education and trainings on human rights and equalities should be given to non-Manjo people in different places (villages, kebele schools etc.)
4. Life skill training should be given to growing children and students of Manjo ethnic students to raise their self-esteem and self-confidence.
5. Schools should do different activities that shall leads to inter-ethnic integration among students.

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Competing Interest

The authors have declared that no competing interests.

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